



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary Intelligence.

BAPTISM AND PERSECUTION OF ELEVEN JEWS.

The Rev. H. D. Leeves, in a letter to the director of the British and Foreign Bible Society, dated Paris, September 22, communicates the following interesting information.

I yesterday received an interesting letter, dated Brussa in Asia Minor, from one of the Armenians who have felt so lively a concern in the converted Jews of Constantinople—the same individual who executed for us the Turkish translation with Armenian characters, which is now in Mr. Goodell's hands, at Malta, for revision and publication. He says, that in the interval between the beginning of March and the end of May, eight Jews were baptized, whose names, and the date of whose baptism, he gives me; and that others are prepared to follow their example. The Jews raised a great clamor against the Armenians; and excited the Turks so violently against them, that the rich and influential men of this nation, who had hitherto protected the converts, were induced by fear, to disclaim all connection of themselves, or of their nation in general, with their conversion and baptism. The eight new converts were seized, and thrown into prison; two of them who had not put off their Jewish dress, and two others who had not yet been baptized, each received, at the instigation of the Jews, five hundred blows of the bastinado on the feet; and all of them, together with John Baptist and the younger John, to whom, no doubt, their conversion is mainly owing, were ordered into exile, to Cæsarea in Asia Minor. Another Jew not baptized, who had escaped the researches of the Jews after him, and who, if he had been found, would have partaken in the cruel punishment of the bastinado, took the measure of presenting a petition, on the day of the Courban Bieram, to the Sultan, professing his faith in Christianity, and requesting protection: and then went and voluntarily surrendered himself at the prison of the Reis Effendi. He was, however, sent into exile with the rest, and, in the way to the place of their destination, he, together with the two others not baptized, received baptism at the hands of the Armenians; so that there are now at Cæsarea thirteen Jewish Christians; sent forth, I trust, by the providence of God, to announce the Gospel, and kindle a zeal for the conversion of the Jews in distant parts, and in the scene of

some of the early apostolical labors. Not content with this vengeance, the Jews of Constantinople obtained of the Turks the punishment of the Armenians who had most actively befriended the converts; and five Armenian priests, and five laymen, several of whom I knew, have been banished to different parts of Asia Minor. Before his departure, John Baptist was called before the Chiasis Bassi, and Reis Effendi; was examined by them; and, it appears, witnessed a good confession. The particulars of these conferences I am promised by my Armenian friend on another occasion, when he has collected all the details. These are the circumstances to which the Archbishop of Mount Sinai, in his last letter, shortly alludes, and which no doubt have produced a great sensation at Constantinople; and although the rumors which had then reached the Archbishop had magnified considerably the number of the Jews who had received baptism, yet the event itself, when reduced to naked fact, is sufficiently striking; and presents, as I believe, evident marks that the hand of God is here at work. These are the first fruits of the confession and suffering of the first two converts; and I feel confident, that, under God, the matter will not rest here, but that the way is preparing for further triumphs of the Gospel among the Jews of the Levant. Many observations might here suggest themselves; but I will confine myself to one, which will be sufficiently obvious, namely, the striking resemblance these events bear, in many of their circumstances, to some of those in the early apostolical history. Let us hope and pray that the spirit of God may rest on these men; may endow them largely with constancy and a simple faith in the Divine Saviour, whom they have confessed before men; and, by the means of apparently weak and feeble instruments, bring about great and glorious results for the kingdom of God.

LETTERS FROM REV. JOSEPH WOLFF.

From Jerusalem, under date May 4, he thus writes:

It is now four months that we, Lady Georgiana and myself, have been in the holy city of Jerusalem; we have established a school, and have already eight Arab Greek boys. Lady Georgiana instructs a little girl, and the Jews seem to come back again by little and little: we are the only missionaries now in Palestine, except the excellent Theodore Mueller, who is

gone to Mount Lebanon, in company with Joseph, a truly converted Maronite, where Theodore Mueller, preaches now the Gospel of Christ (as a farmer) to Jews and to Gentiles; he is a most amiable, clever, and zealous missionary, and he has given me hopes of seeing him soon here. The Cadi of this place has given to us the assurance of his perfect protection.

It seems that the great rabbi himself wishes to be again reconciled to me. Some of the Jews advised me to give him a present, which would have the effect of inducing him to recall his sentence of excommunication, "For," said Rabbi Isaac to me, "bribery makes blind the eyes of the wise men." But I shall do no such thing. The Governor, I mean the military Governor of the place, gave me to understand that I must not sell any more Bibles; but the very day he told me, and the day following, I sold several.

On May 15, he again writes:

The excommunication of the rabbies seems to wither away, for the Jews here begin to be very kind again towards me, and two of them have expressed their wish of being baptized. The dreadful example, however, of the Jews at Constantinople, frightens those here from putting their design into execution. Lady Georgiana and myself, have, however, succeeded in establishing two schools, one for boys, the other for girls. Lady Georgiana herself instructs now seven girls of the Arab-Greek denomination; the school of boys amounts to twenty boys, and in a few days I shall open a school for Armenians. Though the Governor has lately prohibited me from selling Bibles, Omar Effendi and the Mufti, have given me permission of disposing of them both among Jews and Christians. I circulated among the Mussulmans an Arabic Tract, written by myself, in which I endeavored to prove, that it was even for the interest of the Turkish Government to allow the distribution of the Bible among the Christians of this empire, for the Gospel commands obedience to the higher powers.

To-day I received a deputation from all the inhabitants of the village called Beit Shallah, the ancient Euphrates, who are Arabs professing the Greek religion; they expressed the unanimous wish of joining the English Church, if I could free them from the Turkish tribute, but I gave them not the least hope of complying with their wish, and advised them to read the Gospel, and then they would receive help from above from the Lord Jesus Christ.

May 19.—Soon after I had written so far, I went to the coffee-house, to converse as well with Jews as Christians, and drank a cup of coffee, (the cups here are about the size of a very old-fashioned Chinese tea-cup,) in which I perceived a curious taste, I went home and felt unwell. Next morning I went again to the coffee-house, to invite Greeks to the Sunday preaching, but as I was drinking another cup of coffee, I was seized with such a sickness, that I was obliged to go out, and in going home, I vomited several times, in such a manner, as left no doubt, either in my mind, or in

them that saw me, that poison had been administered to me. My wife gave me castor oil, which removed the immediate symptoms, but I still suffer from the effects. There is no doubt the poison was furnished by Greeks; for, on Sunday, by permission of the Bishop, (after he had given his sanction in writing to our sending the boys to the old school-master,) an excommunication was read in the great church against all who should send either boy or girl to us. I am now not able to write or dictate much, but I conclude this letter with an assurance, that if I lay down my life at Jerusalem, I shall die with a shout of joy, at having been brought to the knowledge of Christ, and that he has thought me worthy of dying for his name sake.

On June 1st, he thus writes:—

Our gracious Lord having now saved me from the deadly effect of the poison which had been administered to me by the Greeks, and which almost brought me to the grave, I must here express my public obligation to the Superior of the Catholic Convent, who sent his physician to me immediately, and whose medicine did a great deal of good.

The report which the Jew Amzalack is spreading abroad, that I had bewitched several Jews, among whom he was one, whom I had bewitched so that he became quite mad, has had a great effect, so that the Jews scarcely dare sit near me, or to touch me, fearing lest the effect of witchcraft should come over them.

I intend, therefore, to leave Jerusalem after a few weeks, for some time, and go with Lady Georgiana to Alexandria, and perhaps come back to Jerusalem after a year. I never had such a trying time during the whole eight years of my missionary labors, as I have now. Letters of Jews come against me from Odessa, London, Persia, Constantinople, and other places.

FOREIGN MISSIONS.

It is not because the heathen world are not sunk in ignorance and sin; it is not because there are no men, and men of talents too, who are willing to become missionaries; it is not because there is not an intrinsic value in the glorious work, and an abundant reward to the laborer, that it is neglected and lightly esteemed; but it is because men do not realize their obligations to do what in them lies to advance this interest. It is superior to all the other concerns which engage the hearts and command the energies of man. The work of missions is the merchandize of heaven, and the literature of the skies. If we estimate its dignity by the authority on which it is undertaken, its superiority is immediately seen. The missionary whom God has sent may, like Moses, appeal to his commission, and say, "I AM hath sent me unto you." His commission bears the broad seal of Heaven, and is in the name of the Father, the Son, and the Holy Ghost. If we endeavor to measure this work by its results, we immediately find that they are beyond our comprehension, taking hold on eternity and infinity. Paul, as devoted a missionary and of as enlarged powers as perhaps ever labored for God, in contempla-

ting the grace which he endeavored to preach, instead of explaining it, thus exclaims, "O the depth of the riches, both of the wisdom and knowledge of God! How *unsearchable* are his judgments, and his ways *past finding out*!" This work consists much in the publication of truth in its simplicity—the plain unvarnished doctrine of Christ crucified, Christ dying for the sins of men, and rising again for the justification of all who believe in him. Where any thing has superseded this course, success has not followed. But where this doctrine has been exhibited in its clearness, there the Holy Ghost has applied it to the conscience and the heart, and it has been apparent that it was the power of God unto salvation. The grandeur and importance of this work again appear in the *spirit* which is required of missionaries. They must be wise as serpents and harmless as doves—meek, humble, and kind. All this is consistent with the most enlarged mental powers, associated with courage, perseverance, and solid learning, as is instanced in Paul, and numerous others of the brightest intellectual excellence. The missionary may be encouraged from the promise of God, with the hope of success, and the certainty of divine protection in the discharge of his duty. He may confidently enter the most degraded and gloomy regions of heathenism, where not a star twinkles to dissipate the darkness, or direct his way, and may hope for a blessing on his labors, and the sustaining influence of the Holy Spirit. And the success which has followed missions can be accounted for in no other way than by referring it to the power of the Holy Ghost—a power similar to that which was shed down on the day of pentecost.—*Christian Watchman*.

TO MISSIONARIES.

Ye leaders of the armies of the living God, dare ye, *through Christ, which strengtheneth you*, receive this sword, and war with it against those fallen angels, who have usurped dominion in Africa and in the east, and opposed their bloody altars and filthy mysteries to the God whom ye serve? We offer you the first honors of the church; your Master's cup, his baptism, the fellowship of his sufferings; a conformity to his life, who *had not where to lay his head*; and a conformity to his death, who expired on a cross. What more can you covet, than to fight conspicuous on the sharpest edge of war, under the immediate eye of the Captain of your salvation, and sheltered under his arm, until you die at his feet, and it may be, have your pale brows graced with a martyr's crown? Is not this the consummation of all Christian ambition?—enough to satiate the infinite thirst of glory, which Christ excites in the soldiers of the cross? In comparison of this, how poor is it to fall, like Nelson, in the arms of victory—covered with stars, and laurels, and honorable wounds; and to be embalmed with a nation's tears!

Hear the gracious declarations of your Lord: "Verily I say unto you, that ye, who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father,

or mother, or children, or lands, for my sake, shall receive a hundred fold, and shall inherit eternal life. And whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother." Brother! sister! mother!—what words of grace are these! If felt aright, the church would never want missionaries or martyrs.—*Melville Horne*.

Miscellaneous Intelligence.

INTEMPERANCE.

In every enterprise, undertaken for the benefit of mankind, the Christian public have a part, and a very important part, to perform; but more especially when that enterprise aims at the moral improvement of the world. In questions of government, or matters of mere temporal concern, perhaps the Christian may find an apology for his neutrality, as being engaged in objects of higher and more sublime benevolence. But when vice is to be put down, and virtue promoted, he is called upon by a voice which he cannot disregard, by the voice of religion and of God, to take an active and a zealous part.—There is no excuse in this war. When vice prevails, the Christian is an enlisted soldier, and should ever be found in armor.—His sword should be always drawn and ready for the conflict—Here silence is crime; and inactivity is treason.—The only inquiry he has to make is, Is the enemy in the field? and that inquiry answered in the affirmative, he has nothing to do but to act. He has no question of duty to settle, for that is already settled; and whenever a plan is devised for good, the Christian should be relied upon as an active and efficient co-operator. To do good is, and should be, his employment—the business of his life. His Master's example is before him, and he is called upon to imitate it; and just so far as he does this, he is entitled to the character which he assumes, and the name by which he is known; just so far as he fails to do this, he forfeits the Christian character and disgraces the Christian name.

Is intemperance a vice, and does it prevail; and are the Christian public indifferent spectators of the desolations of this fell destroyer? Can they view with apathy its ravages and be guiltless? Are they not called upon by the principles of that benevolent and heavenly religion which they profess, to act as a body on this all-important subject? Sir, intemperance aims a deadly blow at every thing they hold dear. It eradicates from the human heart every feeling and every principle which religion inspires, and it poisons the very soil in which it grows. Where this vice is found, humanity weeps, virtue disappears, and religion dies away.

But how can it be arrested? I answer, in no way but by starvation. It is a monster which you cannot kill, as long as you feed it. All the weapons on earth fall harmless at its feet, as long as you give it food. As well may you arrest the lightning in its course, as stop that mighty stream of intemperance which at this moment flows over this land, as long as you supply the springs from whence it issues.—There is nothing but a drought, an universal

and everlasting drought of spirituous liquors, that can dry it up. You may rest assured that it will prevail, till there is throughout the country a famine of ardent spirits. All other ways have been tried in vain. This and this alone promises success. If any man can devise any other plan for its extermination, I am willing to hear him: but no man ever did, and I believe no man ever can. And, Sir, I believe every one who supplies the fountain is a partaker of the guilt; and that every distiller, and vender, and purchaser of ardent spirits, is accessory to the crime of drunkenness.—It is an unhallowed traffic, and like the traffic in human blood, should receive the unqualified reprobation of the Christian community. It is their duty, and a duty which they cannot safely neglect, to enter with efficiency into the principles of this Society, and thereby lend their aid to remove the cause of that tremendous evil which they all pretend to deplore.

But I am sorry to say they do not. A large proportion of the Christian community, are at this moment engaged in the spread of intemperance. They are either supplying the poison that nourishes it, or by their example encouraging its use. The plan for the promotion of temperance, in which you, Sir, are engaged, has not received from them that cordial and efficient co-operation, to which it is entitled.—Many of them act as if they had no duty to perform. Many are found to be the bold and fearless advocates of ardent spirits, and they manifest a zeal on this subject which they do on no other. Religion itself has never called forth half the exertions, which they have made to keep up the use of spirituous liquors, and thereby to insure the spread of intemperance. In years gone by, this has been done ignorantly. Till within a short period, an Egyptian darkness, has prevailed upon this subject, and all have been guilty without knowing it. For the time past, all need a decree of amnesty, and the past opinions and practices of the Christian world should be repented of and forgotten. But, Sir, this excuse no longer exists. A light has beamed upon the world, and the sun of temperance is now shining with full effulgence. In its rays the horrors of intemperance are clearly and distinctly seen, and a remedy for them is revealed. Awfully dark must be the moral vision of that man, whose eyes cannot see this light; and awfully perverse that heart that does not rejoice in it. There is no longer any doubt of the part which the Christian should act. He is imperiously called upon by the principles of his religion, to dissolve all connexion with the intoxicating cup. Every glass he drinks is a warrant for his neighbor to do the like; and intemperance is sure to follow the use of ardent spirits. There is nothing on earth that can prevent it, and as long as human nature remains the same, this will continue to be the case. No man can therefore encourage that use; no man can supply the poison, without being responsible for the consequences.—The trader knows that every barrel he purchases will spread sorrow and grief wherever it is carried. There is a moral certainty, that every gallon that is carried into the country, will help to keep alive that baneful disease, which rages

with a fury that knows no restraint, and with a force that cannot be resisted. Every man, therefore, who carries it into the country is directly concerned in producing that mass of pauperism, disease and crime, which result from intemperance. He supplies the fuel that keeps alive the flame, and he is the incendiary who spreads that liquid fire which involves the peace and happiness of the domestic circle, the promises of youth, and the hopes, of old age, in one general ruin.

Sir, the vending of ardent spirits cannot be carried on without guilt. Every grog-shop exhibits scenes that religion cannot witness without horror. Here every evil passion is fed! here every base propensity is nourished! Here is kept the food of drunkenness, and hither resort all those miserable victims of the disease who would rather die of it than be cured! Here is found the poison that vitiates the taste of the temperate, and prepares them to supply the places of those who die of this plague! Here the temperate drink, and here the temperate learn to be drunkards! Sir, all the drunkards in the country are brought up at these stores. They are the schools of intemperance; and as long as they continue the traffic in ardent spirits, they will continue to be the poison of the land. As long as they furnish the supply of ardent spirits called for, they will continue to send forth through the towns in which they are found, a pestilence, laying waste every noble and manly feeling of the human heart, and every lovely trait in the human character. Is not this so? Where were the drunkards of our villages formed, but at those places where ardent spirits are sold? Where is the origin of all that poverty, disease and crime, which are traced to intemperance, but at those Aceldamas of human blood? Where can the wife and the mother find the cause of that fountain of tears which they are constrained to shed, but at these fountains of ardent spirits? And can the Christian carry on this traffic? can he supply the lava which scorseth the land, and be innocent? Does he find nothing in that benign religion which he professes, to forbid it? Can he be the agent of intemperance, the commissary of the drunkard, and feel no remorse? Sir, I know the vender tells you he is not answerable for the consequences—that he frowns on intemperance, and withholds the cup from the drunkard. But this is not so. Does not the vender know the effects of ardent spirits? Does he not know the consequences which they will assuredly produce? Does he not know that of those who drink, many will be drunken? And can he supply the cause, and detach himself from the effect? Can he hurl firebrands throughout your city, and witness the conflagration, and claim exemption from the blame? Can he spread the contagion among your families; and when he hears the dying groan, and sees the funeral car, tell you that he is innocent? Yet the vender of ardent spirits does all this. He spreads the intoxicating cause; he sees the drunken effects; he hears the drunken curse; he witnesses the drunken revel; he is surrounded with it; he is producing it; and yet tells you that he is innocent! Wonderful fatuity! But, Sir, he knows the

responsibility is so great that he shrinks from acknowledging it. He sees the guilt and the woe, and shudders at the thought of being its cause. And well he may, but he cannot escape. As long as he furnishes the means of drunkenness to others, he is a partaker of the crime, and an accessory before the fact. And, Sir, he should be so held in public opinion. He should be held directly responsible for the consequences of his acts, and the same odium which attaches to the principal should attach to all accessories. But, Sir, he tells you he frowns on intemperance. So, perhaps, he does. After producing it, he frowns on the wretch that he has made drunken, and abhors his own offspring. But every retailer should remember that the drunkards with whom he is surrounded are his own children and apprentices, and that they afford a living exhibition of the character of his own deeds. When he looks upon them, ragged, filthy, and debased; when he hears the noon-day curse and the midnight broil, he should say here is my work, this is what I have done. It is my trade to make such men. I have spent my life in it. And if he is a Christian and duly appreciates his guilt, he will raise his hands to heaven, and before God declare that he will make no more such.—*Extract from Mr. Kittredge's address.*

TEMPERANCE IN ENGLAND.

We have just received from London a pamphlet of nearly 100 pages 8vo., entitled "INTemperance."—About 16 pages consist of introductory matter; the remainder is a reprint of several American publications on the subject.—Among the articles republished are the addresses of Kittredge, Humphrey and Beman, and the addresses of the N. Y. Society, to the citizens, to Physicians, and to Grocers.

The compiler proposes to prepare another work called *Temperance*, giving a view of our Societies and their effects. He says, "It appears most extraordinary to me, that the Ministers and Congregations of the U. States of America should have been so extensively and successfully engaged in this work for three years, and that England should not yet have made one single effort towards it, or possesses one Temperance Society in the whole nation. Let the mother now condescend to learn of the daughter, remembering that 'the last shall be first, and first shall be last.'"

The writer gives an extract from a letter to Mr. Peel, published in the Times, and another from the Report of a select Committee of the House of Commons, appointed to inquire into the state of crime, and the police of the Metropolis. We quote the following paragraphs:

From the Times.

The present state of the metropolis—I mean in those districts principally inhabited by the lower orders of Society—is truly lamentable, more especially since distilled liquors have become low in price.

Although resident in London a considerable portion of my life, I remained until the last few years, a stranger to the state of my fellow subjects of the laboring classes; and I refer much, very much, of the vice and misery

which prevail to the present public house system.

From the Report.

"To extended population, (which is the leading cause of an increase of criminal commitment,) it has been suggested should be added, the extremely low price at which (since the reduction of duties) spirituous liquors are sold, a general want of employment, and neglect of children.

"The lamentable effects of the first are too apparent to require much detail of evidence or lengthened argument to support; but the justness of the hypothesis will be upheld by reference to the evidence of a remarkably intelligent officer, whose duty requires a constant and accurate observation of what passes in the streets.

"What effect has the reduced price of gin had in your district? I think there is a great deal more drunkenness; I think it was one of the worst things ever done in the world. If they had raised it a penny, instead of falling it, it would have been a very good thing.

"What is the price it is retailed at? You may buy good gin at two pence half penny a quart, ten pence a pint, but what they call *Famous*, is three pence; and is a shilling a pint. This is what is called 'Blue Ruin.'

"Do you find there is a great deal of drunkenness among people who are not thieves? Most certainly; the first days in the week, you will always find some body drunk, because there are very few tailors and shoemakers that will work on the first day in the week."

Journal of Commerce.

NEW-YORK STATE TEMPERANCE SOCIETY.

The Executive Committee would give notice, that the anniversary of the New-York State Temperance Society will be held at the Capitol in the city of Albany, on the third Tuesday of January at 7 o'clock, P. M.

Notice is given at this early period, that full opportunity may be afforded to county auxiliaries to prepare and forward their annual reports. These reports should all be in Albany as early as the first week in January, so that time may be given to the Secretary of the State Society to select and arrange the materials for the report of the Executive Committee, which is to be presented to the Society on the day of its annual meeting.

That the committee may be furnished with materials for this report, at once full and interesting, they would take the liberty to suggest some items which should be embraced in the reports of County Auxiliaries.

Each county report should contain,

1. The name of the County Society, with a complete list of its officers, and the post-office address of its secretary.
2. The members of its Town Auxiliaries, with the title, the number of members, and the name of the president and secretary of each.
3. The number of merchants, innkeepers and grocers in the county, who have abandoned the traffic in ardent spirits.
4. The number of distillers in each county,

and the number who have, from principle, discontinued the manufacture.

5. The number of the newspapers in the county, whose editors have consented to appropriate a column to temperance, and where a person, other than the editor, engages to fill such column, the name and residence of that person.

6. Striking facts or calculations, showing either the extent of the evil of intemperance, or the progress and success of the efforts to arrest it.

The committee earnestly request that the secretary, or some other member of the board of managers of each County Society, will attend to this subject without delay; and they would suggest that a convenient opportunity will be afforded to forward these reports by the members of the legislature, who will assemble in Albany from all parts of the state on the first of January.

Where Town Associations exist in counties which have no County Society, such associations may forward their reports directly to the State Society.

All reports may be directed to E. C. Delavan, Chairman of the Executive Committee; where they are forwarded by private conveyance, they may be lodged in the post-office at Albany.

(Signed) EDWARD C. DELAVAN, *Chairman Ex. Com.*

D. C. AXTELL, *Sec'y N. Y. State Temp. Soc.*

WARNING FOR TEMPERATE DRINKERS.

A correspondent of the Rochester Observer, under date of Pittsford, Nov. 23, says:

Our minister yesterday broke ground on the subject of Temperance.—But though the preacher was truly eloquent, yet there was one in the assembly who, though mute as the grave, spoke in a language far more touching than his. It was a female—the wretched wife of an intemperate husband. When the man of God came to speak of the distress caused by drunkenness, and portrayed the miseries of a tender mother, surrounded by her half-naked, half-starved and helpless offspring, begging in vain for bread, she saw in his description, the picture of her own wretchedness. It was too much—tears rushed to her eyes, and she seemed overwhelmed in grief.

Never were my feelings more sensibly moved. I knew her condition. I pondered the means by which it had been occasioned, and trembled at the thought, that perhaps my own “temperate drinking” was one of the tributary streams to her tide of wo. Indeed I remembered, and it came like an arrow to my heart, that her miserable husband, once being reproved for sipping at the fatal bowl, replied, by way of excuse, “Mr. — takes a little occasionally and may not I?”

From the New England Farmer

CIGARS.

MR. EDITOR—In passing through the country, particularly in the vicinity of our market

towns, and every where in taverns and country stores, I have noticed, with no small regret, a most inordinate use of cigars. They are used by males of all ages from 15 to 50 years. I have been led, as a matter of curiosity, to calculate what it will cost to one who begins smoking at 15, and leaves off at 50. I have supposed the moderate sum of one cent a day. It cannot, I think, be less. This, at compound interest, will amount exactly to \$406.54. Now sir, of the classes of men most in the habit of smoking on the road, and in taverns, in the way I have mentioned, how many, suppose you, find themselves worth this sum of money at the age of fifty? Not one in a hundred, I venture to say. Why, sir, it is enough to buy a small farm. But this is by no means the worst side of the picture. In a moral view it is still worse—incalculably worse. Smoking is a habit of most pernicious tendency. To the health of the young it is considered by all, as highly injurious; and that it induces thirst in all, and thus leads to intemperance in drinking, that sin of modern times which most easily besets us, no one can doubt. The practice, too, is very insidious. There is something social about it. Man is a gregarious animal; what he sees another do with a relish, if it be not positively sinful, he is apt to do himself. One inveterate smoker will make a dozen. This idea cannot be better illustrated than in this very thing of cigars. The desire is not a natural one. The taste of tobacco always nauseates at first, and I am fully persuaded that boys and young men would seldom take to smoking if they did not see it done by those who are much older. They are thus brought to think that there is something smart and manly in it. I am glad to believe that this disgusting practice is in a manner banished from some of the walks of society, and those among the most respectable, and still more pleased to think that it has never been countenanced, but rather frowned upon, by the other sex. [And I have often wondered how they could endure the near approach of one whose breath is made offensive by this noxious habit.] It is a subject that deserves the censure of the moralist, almost as much as an improper use of ardent spirits. They are but too often found to go together. Whatever may be our boast of having in many things improved upon our ancestors, in this one thing of general smoking, we are most deplorably at fault.

AN OLD FARMER.

The Temperance Society of Hartford county, met at New Britain, Nov. 18. It has been in existence only a little more than one month, and had increased the number of Auxiliaries to 23, and the number of its members probably to 3000. A number of distilleries were stopped; some for conscience's sake, others for policy.—The more serious retailers and tavern-keepers had begun to agitate, in good earnest, the question of right or wrong; some of them had resolved to abandon the traffic in poison, whatever might be the consequence. A respectable tavern-keeper in Hartford had determined to make a bonfire of the “stuff” in his bar. The eight partners in the mercantile establishment at New Britain (including all the present merchants of

the parish) had a consultation soon after the Temperance meeting, and "resolved that they will sell no more *liquid poison* at their store, except as a medicine in cases of bodily hurt or sickness." Though they had previously sold ardent spirits annually to the amount of "about \$5000, at a profit of nearly \$1000, yet not one of the partners objected to making the sacrifice."—*Conn. Obs. abr.*

Travelling on Sundays.—"The Lord Mayor of London has issued a notice, stating, that in consequence of complaints having been made of the disturbance experienced by religious congregations, from the driving of coaches through the city, during divine service, on the Lord's day, constables would be appointed to take the number of those so offending, in order that the drivers might be prosecuted according to law." What if our village coachmen and stage proprietors were to take this occurrence into consideration, while thundering over the pavements in the near vicinity of our churches, to the great disturbance of the congregations?—*W. Rec.*

From the London Evangelical Magazine, for Nov.

PERSECUTIONS IN SWITZERLAND.

The definitive sentence, after appeal, was pronounced August 19, upon M. Durand, the laborious and useful deacon of the dissenting church at Vevay, for having signed a letter of recommendation of M. Lenoir, as a Christian brother, and a preacher; and upon M. Henri Olivier, pastor of the church at Lausanne, and M. Werly, a deacon of the church at Orbe, for having added a confirmatory postscript. The two former are condemned to one year's banishment; the last, to be confined six months within the boundaries of his commune, that is, the circle of authority of the local magistrate. M. Charles Rochat, being in England, has not been brought to trial; but though the government know where he is) they have gratified their malice by advertising for his apprehension, by placards posted in the public places, conjoining his name with that of a criminal who had fled from justice. The accusation against him is the same as that of M. Durand. The latter gentleman is a wine merchant, in extensive business; and he was allowed three or four weeks for the arrangement of his affairs previously to his quitting his country. M. H. Oliver has left the canton, and has made Geneva his abode for the present. The church at Vevay feels deeply the loss of its pastor and most active deacon; but the members persist in maintaining union and discipline, and in holding their meetings, in which suitable persons conduct the worship by prayer and reading.

The arbitrary disposition of the Lausanne Council of State has been further manifested towards the two literary gentlemen mentioned in our last, who had been declared by the tribunals to have committed no offence. Yet the council has imposed a fine (the amount not mentioned in our letters) upon Professor Vinet, for having published, without license from the censors of the press, his pamphlets in favor of liberty of conscience, entitled, "Observations upon an Article relative to the Secretaries, in

the Lausanne Gazette;" and "Further Observations," &c.; and Professor Monnard, for assisting in the publication, has been suspended from his Professorship, that of French Literature, till October 1st, 1830.

But the Grand Council of Berne has far exceeded in the style of its tyranny. Without law, without trial, without giving the accused an opportunity of defence, it has decreed, in a secret sitting, banishment for life against above twenty persons, for holding religious meetings. Among these is M. De Roth, the young noble mentioned in our last. When he was brought before the Prefect to receive his sentence, and to engage upon oath that he would not violate the banishment, he made some remarks upon the iniquity of the proceeding, and applied the words of Luke x. 11, 12. Perhaps this was imprudent and presumptuous, unless it was accompanied with a guarding explanation. It procured his being reconducted to prison. The interest of his father, a Counsellor of State, procured his enlargement. But while he was preparing for his perpetual banishment, two or three days being allowed for that purpose, he was privately informed, from a source of high authority, that a plan was laid for an assault on his person, and that if he were found in the city of Berne four hours longer, his life would be in danger. Having full evidence that this information was well founded, M. De Roth hastened his departure. Where he is gone, we know not. Other dissenters in Berne were apprehensive of imprisonment. Of the exiles, we are informed that the larger number had arrived at Geneva, where they were received with Christian kindness.

As soon as the Committee of the London Board of Congregational Ministers shall have obtained a sufficient information for regulating the distribution of the small fund in their hands, they will act upon it without delay.

Oct. 17, 1829.

J. PYE SMITH.

SUNDAY SCHOOLS.

Three distinguished Judges, one of whom is on the bench of the Supreme Court, have given their pledge to exert their influence and employ their talents in the cause of Sunday Schools; and it is not among the least important signs of the times, that the influence and capacity of the institution, should be forcing itself upon the consideration of the most wise and enlightened laymen in our country.

A very eminent lawyer, holding a place in the profession as respectable as is held by any member of it, in the middle states, lately said, that unless something was speedily done to alter the character of our population, especially in cities and large towns—something by which moral education can be brought to influence the minds, and form the habits, of the mass of the people,—such a government as ours cannot endure! and that he knew of no adequate means now using, to effect any perceptible change in this respect, but SUNDAY SCHOOLS.

Am. S. S. Magazine,

THE REV. EZRA STYLES ELY, D. D. has taken charge of the editorial department of "*The Philadelphian*," which has heretofore been conducted by S. B. Ludlow, Esq.

Dr. Spring, of Watertown, lately had a patient call upon him for advice, who had long been in the habits of intemperance. "I can cure you," said the Doctor; "you must steal a horse?" "What! steal a horse?" "Yes; you will then be arrested, convicted, and placed in a situation where your diet and regimen will be such that in a short time your health will be perfectly restored."

SAILORS.—It has been discovered in London that narcotic drugs are often administered to sailors in their drink, in the boarding-houses and taverns which they frequent, for the purpose of plundering their pockets without resistance.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 9, 1830.

MEETING FOR THE CHEROKEES.

Inserted below is an interesting account abridged from the N. Y. Spectator, of a public meeting held in New York last week, to consult steps for petitioning Congress in behalf of the rights of our southern Indians. It is gratifying to learn that many places are simultaneously falling in with this example. At the meeting of prayer for the Indians held in this city on New-year's evening, a lively interest was manifested in the subject, and a committee consisting of Noah Webster, Esq., Profs. Silliman and Goodrich was appointed to call a public meeting of our citizens. Arrangements were made for the purpose too late for a notice in our paper; and the meeting having been fixed for Friday evening, after our paper is in press, its proceedings will be contained in our next. There is abundant testimony that sympathy for the Indians, and a feeling of indignation and disgust for those who would oppress them, is every where prevalent. But of what avail is it, or of what merit is it, unless it is expressed—and expressed in such a way that it shall be heard? The meeting in New York, it will be seen, was favored with the countenance of men of distinction and worth; and with the fearless assertion of their own sentiments, they invite the concurrence of their fellow citizens in different parts of the country.

Let no individual to whom this question of the Indians' rights and wrongs has come, persuade himself that he may be an indifferent looker on—that he may read, and pity, and turn aside, saying to the oppressed and defenceless, "be ye protected." If he claims to be a Christian, or a conscientious man, or a lover of justice, or a friend to his country, the appeal is directly to him—the case is in his hand; and, if men are accountable, he cannot act with impunity. The people who call on him for succour, are attached to their soil by the same bonds by which he holds his;—it is *their country*;—it was the country of their fathers, whose ashes are there;—it is endeared to them by the memories of their youth—by the traditions of their ancestors—and the present ties of home. And latterly, if the strength of such a tenure can be added to, it has been strengthened by a taste of civilization, education and industry, and the hope of once more gaining a name and a habitation among men. Are

there any, therefore, who have considered such appeals as forms of rhetoric, or fancy, addressing their sympathies merely, will they not believe the Cherokee in earnest when he asks of them protection for his schools, where his children are instructed?—his churches, where the Sabbath and the ordinances of the true God are observed?—his public press, where his laws are promulgated and his rights defended?—his lands, which contain the improvements of his awakened industry and enterprise? These are more tangible ties, it is true, but not a whit more real, or availing.

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land?"

Such is the condition, and such the ties, of a people, whose existence as a people Georgia is madly bent on extinguishing. In the emphatic and prophetic language of Mr. Maxwell, "Let Georgia beware!" But a bill has already passed the House of her Legislature, and unless her Senate crush the monstrous thing in its passage, is to take effect in June next, abrogating the laws, usages and customs of the Cherokee nation;—extending the criminal law of Georgia over them, while it expels them from the redress of wrongs in her courts of justice;—dividing their territory and apportioning it among the contiguous counties of the state;—making the exercise of certain Cherokee laws respecting emigration and the sale of lands, "a high misdemeanor, punishable in the Penitentiary;" and another, restraining the treasonable cession of their lands, a high crime, punishable with death! This, too, is the hideous policy winked at in the message of the President of the United States! Let, therefore, *the people of the United States beware!* Let them step forward every where, as in the example before us, with a promptness and decision that shall rescue their country from infamy, and an unoffending race from a lingering but certain extinction. "It is not superstition, but history," says the editor of the paper from which we quote, "which pronounces judicial punishment on our nation," if such is the doom to which we decree them.

The following are two sections of this bill:

"Sec. 8. That all laws, usages, and customs, made, established, and in force in the said territory, by the said Cherokee Indians, be, and the same are hereby, on and after the first day of June, 1830, declared null and void."

As a future guaranty, however, of the rights and possessions that are mercifully left them, and in consideration that the nation which they propose to crush is an innocent, weak and friendless race, the state of Georgia magnanimously provides the following section of indemnity and protection:

"Sec. 9. That no Indian, or descendant of Indian, residing within the Creek or Cherokee nations of Indians, shall be deemed a competent witness, or a party to any suit, in any court created by the constitution or laws of this state, to which a white man may be a party."

Oh, Cupidity!—had e'en men's bones
Been gold and silver, ye had turned them all
To cannibals; and they the flesh had torn
From off their fellows, till but one strong man
Was left, his coffers filled, and thy maw glutted.

GEORGIA AND THE INDIANS.

The meeting at Masonic Hall, on Monday evening, was most respectably attended. There were two thousand people there, embracing the most respectable portion of our citizens—men of honor, character, and principle. The venerable Col. Trumbull—a man of other days—a companion and aid-de-camp of Washington, presided as Chairman, assisted by Peter Sharpe, Esq. and Dr. John Torrey, as Secretaries. The meeting was opened by an eloquent speech from Hugh Maxwell, Esq., which, together with the sound and able speeches of the gentlemen who followed him, ought to have been reported *in extenso*, and circulated throughout the land.

Mr. Maxwell passed in rapid review the history of our relations with the Indians—the wrongs which they have suffered at the hands of the white man—and our obligations to them, not only as men and Christians, but by the obligations of positive contracts and solemn treaties. When the Speaker came more particularly to dwell upon the conduct of Georgia at the present day, and the preparations she is making to practice upon the tyrant's maxim, that "*might makes right*," he no less happily than beautifully illustrated this doctrine, by the following quotation from 1st Kings, 21 ch. "Naboth had a vineyard, hard by the palace of Ahab, king of Samaria; and Ahab spake unto Naboth, saying, give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house, and I will give thee for it a better vineyard than it, or, if it seem good to thee, I will give the worth of it in money. And Naboth said to Ahab, the Lord forbid it me, that I should give the inheritance of my fathers unto thee." So it is with the poor Indians at the present day: if the lands which they now possess are not wanted for a garden of herbs, they are wanted for cotton fields. What say the Indians? "Do not drive us from the land of our fathers, the land of our birth—be at peace with us—a few short years, and the last remnant of our race will become extinct, and you then can take peaceably, what you now want to wrest by the strong arm of power." If, said the speaker, the Indians shall be driven from their lands, let those who shall be guilty of the deed, consider the fate of Ahab, after Naboth had been driven from his vineyards and stoned to death. "And the word of the Lord came to Elijah, saying, Arise, go down to meet Ahab, king of Israel, which is in Samaria: behold he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, thus saith the Lord: in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." The speaker further illustrated the character and results of this maxim, that "*might makes right*," by the examples of Cortes and Pizarro; the cruelties practised upon the Indians in Jamaica and St. Domingo, Mexico and South America; the dismemberment of Poland by a Catharine and a Frederick; and the conduct of the English in the East Indies. But, said Mr. M. towards the conclusion of his remarks—let Georgia beware. Perhaps, amidst the nation, oppressed by wrong, and stung by injustice, some new Kosciusko may arise and animate his countrymen to make a last stand for their altars and their fire-sides; may lead them forth to the contest, and may, after one terrible struggle, cover the graves of their fathers with their own bleeding bodies. Even the Georgia militia may prove unequal, single handed, for the conflict. If so, and they should call upon Hercules—perhaps Hercules may not be there. In conclusion, Mr. M. referred to the sympathy excited in this country within a few years past, in behalf of the Greeks. The cry in their behalf sounded from one end of the continent to the other; every bosom thrilled. But what were the sufferings of the Greeks to the situation of the poor Indian, under American government. No Turkish Sultan or eastern despot can act so base a

part, as that which now threatens to disgrace the page of American history. What, he asked, have the English Reviewers already said of you? What will they say of you, if you permit such baseness to be consummated? God Almighty will look down upon us, and cause some mighty mildew to pass over the land in which we dwell. Forbid it patriotism; forbid it justice; forbid it Heaven.

A memorial, drawn with ability, was then read by Mr. Blunt, and unanimously adopted by the meeting; with directions that copies of it be transmitted to both House of Congress.

M. C. Paterson, Esq. next addressed the meeting. He remarked at length on the interest which Europe now took in the treatment of the Indians, and how closely the conduct of the United States had been watched and commented on in every European journal; and made a warm appeal to the meeting if it was not their duty, as Christians and as citizens, to see that no injustice invaded the cabin of the Indian, that no bar of infamy should be inscribed on the escutcheon of the United States. He then spoke (after alluding to the circumstances and actual position of the Oneidas, in this state,) of the education of the Cherokees; of the talent and spirit they had shown in the defence of their rights; of the cruel injustice and perfidy of depriving them of those rights of civilization and knowledge which had just irradiated that unfortunate race, and forcing them to the recesses of the forest; of obliging them to leave their pleasant fields, and the sacred receptacles of their dead, for the howling wilderness or the desolate prairie. He concluded by impressing on the meeting the duty of opposing measures, which, though they might gratify the avarice of the speculator or the cupidity of Georgia, were pregnant with dishonor to the country.

Mr. H. Ketchum followed. He remarked that it was an admitted fact, that the general government had not, nor did they claim, any right to use compulsion to effect the removal of the Indians from their present habitations. But the language of the government to the Indians was, we cannot shield you from the effects of the legislation of those states, within whose territorial limits you are located; and it was remarkable that this language was held out to the Cherokees at the very time when the state of Georgia had passed a law, to go into operation on the 1st of June next, which not only confiscated the greater part of their lands, but stripped them of all their most important political rights. * * * We are not then convened to argue on the subject, but to determine how far it was wise or safe, to trample upon our national faith—often and solemnly pledged—to gratify the vociferous and unreasonableness claims of Georgia. He remarked, that one of these consequences, and though revolting to humanity, he regarded it the least important consequence of the proposed measure, if carried into execution, would be the utter extermination of that noble race, who were the original lords of the territory now occupied by these United States. Another consequence would be, that a most dangerous wound would be inflicted upon good faith and moral honesty between man and man, citizen and citizen; for who could insist upon the obligations of good faith, when the general government, representing the wisdom and justice of the nation, had deliberately, and without the plea of necessity, violated those obligations, pledged in the most solemn manner, and under the most interesting circumstances. Mr. K. adverted to the influence which the contemplated measure would have upon our character abroad, and the embarrassment which it would necessarily give to our Ambassadors at foreign courts, when it became necessary for them to urge the claims of justice and good faith; and after further noticing the effect which the measure would have in preventing the salutary influence of our republican example upon other nations, he added, "More than all this, it is my solemn belief as a man and a Christian, that it is just

as certain as the revolution of the seasons, that if this deed is permitted to be done, we as a nation will be subjected to the visitation of some awful calamity; to believe that this consequence will follow, requires no belief in the christian religion, for history teaches us that such injustice, such oppression, never yet went unpunished, and that no nation ever mingled such ingredients for others, without having the cup returned to their own lips, and being compelled to drink it to the very dregs."

Before the meeting adjourned, the following motion was passed:

"Resolved, That it be recommended to our fellow citizens in different parts of the country, to petition Congress on behalf of the Cherokee and other southern tribes of Indians, that they may be sustained in the undisturbed enjoyment of their national and social rights, and that the honor and good faith of this nation may be preserved."—*N. Y. Spectator*.

We perceive by the Connecticut Mirror, that a meeting of the citizens of Hartford was appointed to be held during the present week, to consult steps for petitioning Congress in behalf of the Indians. It has probably already been held. Those who intend to fall in with the example, should do what they do speedily. A few days may decide the fate of the Indian; and it will boot them little, amid the desolation of all their rights and all their hopes, to have our sympathies flow in, in the form of pity and regret.

By the Connecticut Observer we see, also, that a discourse was delivered in Hartford, on the 31st ult., by the Rev. President Humphrey, of Amherst College, "on the condition and rights of the Indians, and on the duty of our government towards them. The obligations on all our citizens to raise a note of remonstrance against the injustice meditated against the Indians, were laid before the audience; and the motives to act promptly and efficiently, by petitions to Congress, by supplications to heaven, and by every other mode offered, were pressed home to the heart and conscience. The appeal will not be in vain."

AMERICAN TEMPERANCE SOCIETY.

The N. Y. Observer contains the following minutes of the third annual meeting of the American Temperance Society, held on Wednesday evening, at the Masonic Hall, in the city of New-York. "The President being absent, S. V. S. Wilder, Esq., of Bolton, Mass. was called to the chair, and the meeting was opened with prayer by the Rev. Dr. M'Murray, after which the report was read by Mr. Hooker, Assisting Secretary of the Society.

From this document it appears, that the whole number of Temperance Societies in the United States known to the Directors, is 1,015, of which 300 are in New-York, 169 in Massachusetts, and 133 in Connecticut. The whole number of members of Temperance Societies in the United States, nearly all of whom are pledged to entire abstinence, is supposed to be not less than 100,000. The Directors have learnt of more than 700 cases of habitual drunkards reformed during the past year; of more than 50 distilleries stopped, some of them from principle and some because the business had become unprofitable; and of more than 50 military bodies, including some

whole regiments, who have resolved to use no ardent spirits on their days of parade. More than 400 dealers in spirits have relinquished the business from a conviction that it is wrong.

After the report, addresses, abounding with interesting facts, were made by the Rev. Drs. Cox and Milnor, Rev. J. Leavitt, and the Rev. Justin Edwards, one of the General Agents of the Society.—A collection was then taken up, amounting to about \$90."

TEMPERANCE.

The monthly meeting of the Temperance Society for the eastern district of New Haven county, was held in the meeting-house at North Haven, on Tuesday last. There was quite a full representation from the Branch Societies. A number of the clergy, and other gentlemen, from the neighboring towns, attended. The meeting was opened and closed with prayer and singing select pieces of music. Some excellent addresses were made by the Rev. Mr. Dodd, of East Haven, and the Rev. Mr. Merwin and the Hon. Judge Daggett, of New Haven.

Considerable additions have been made since the last meeting, in almost every town, to the number who have covenanted to abstain from the use of ardent spirits.

We rejoice at the steady progress of this society, notwithstanding the efforts that have been made in some places to throw obstacles in the way. If the friends of humanity will only be faithful, the work of reformation will go on. They have a powerful advocate in the conscience of every sober man; and, at times, in the breast of almost every drinking man, although it may be seared with ardent spirits. The greatest obstacles are found in the conduct of temperate men, who refuse to give their names and their influence in this benevolent enterprise. While they stand out, they are saying to the intemperate, Drink on; I will, when I want it; and I care not who stumbles over me into the pit, if I can keep out myself.—Some dare not lift a helping hand to save their fellow beings from this double death, lest they might offend their neighbors, or excite a suspicion that they themselves needed such a restraint. As well might the Christian refuse to make a public profession of his faith, or show by his daily walk and conversation that his religion would not allow him to go all lengths in wickedness with his impenitent neighbors, lest they should feel themselves reproved; or neglect to enter into covenant to be the Lord's, lest the world might think that he was afraid of backsliding, or falling from grace.

Some wise men have risen up, (two or three years too late) and are trying to reform the world, or rather to stop the work of reformation, by recommending a moderate or temperate use of ardent spirits. This is the prescription that has made 300,000 drunkards in our land. They might as well make a Christian of the profane swearer, by telling him he must swear moderately; or make an honest man of a thief, by telling him that he must not steal a dollar, or a horse, but he may steal a shilling, or a sheep, ten times a day.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF
THE AMERICAN INDIANS.

NO. XXIV.

I have now arrived at my closing number; in which I propose to examine the plan for the removal of the Indians beyond the Mississippi.

This plan so far as its principles have been developed and sanctioned by the government, is as follows:

Congress will set apart a tract of country west of the Arkansas territory, perhaps 150 miles long and 100 miles broad, and will guaranty it as the perpetual residence of Indians. Upon this tract will be collected numerous tribes, now resident in different states and territories. The land will be divided among tribes and individuals, as Congress shall direct. The Indians, thus collected, will be governed by white rulers; that is, by agents of the United States; till the time shall arrive, when they can be safely trusted with the government of themselves. At present they are to be treated as children, and guarded with truly paternal solicitude. The United States will bear the expense of a removal: and will furnish implements of agriculture, the mechanical arts, schools, and other means of civilization. Intruders will be excluded. Ardent spirits will not be allowed to pass the line of demarcation. And, as a consequence of all these kind and precautionary measures, it is supposed that the Indians will rise rapidly in various respects; that they will be contented and happy in their new condition; and that the government will merit and receive the application of benefactors. This is the plan; and the following considerations appear to my mind in the light of objections to it:

1. It is a suspicious circumstance, that the wishes and supposed interest of the whites, and not the benefits of the Indians, afford all the impulse, under which Georgia and her advocates appear to act—The Indians are in the way of the whites; they must be removed for the gratification of the whites; and this is at the bottom of the plan. But if the Cherokees had been cheerfully admitted, by the inhabitants of Georgia, to possess an undoubted right to the permanent occupation of their country; and if this admission were made in terms of kindness, and with a view to good neighborhood, according to Mr. Jefferson's promise embodied in a treaty;—if such had been the state of things, we should have heard nothing of the present scheme. Is it likely that a plan conceived in existing circumstances, and with the sole view of yielding to unrighteous and unreasonable claims, can be beneficial in its operation upon the Indians? A very intelligent member of Congress from the west declared to the writer of these numbers, that the design of the parties most interested was to destroy the Indians, and not to save them. I do not vouch for the accuracy of this opinion; but it is an opinion not confined to one, or two, or twenty of our public men. At any rate there is no uncharitableness in saying, that Georgia is actuated by a desire to get the lands of the Cherokees: for she openly avows it. As little can it be doubted, that the plan in question is suited to accomplish her desires. It is not common, for a party deeply interested, to devise the most kind and benevolent way of treating another party, whose interests lie in a different direction.

2. The plan is to be distrusted, because its advocates talk much of future generosity and kindness; but say nothing of the present obligations of honor, truth and justice. What should we say, in private life, to a man, who refused to pay his bond, under hand and seal,—a bond, which he did not dispute, and which he had acknowledged before witnesses a

hundred times over—and yet should ostentatiously profess himself disposed to make a great many handsome presents to the obligee, if the obligee would only be so discreet as to deliver up the bond?—Would it not be pertinent to say, "Sir, be just before you are generous;—first pay your bond, and talk of presents afterwards."

Let the government of the United States follow the advice given by Chancellor Kent to the State of New-York. Let our public functionaries say to the Cherokees, "The United States are bound to you. The stipulations are plain; and you have a perfect right to demand their literal fulfilment. Act your own judgment. Consult your own interests. Be assured that we shall never violate treaties." If this language were always used; if acknowledged obligations were kept in front of every overture; there would be less suspicion attending advice, professedly given for the good of the Indians. It is not my province to question the motives of individuals, who advise the Cherokees to remove. No doubt many of these advisers are sincere. Some of them are officious; and should beware how they obtrude their opinions, in a case of which they are profoundly ignorant, and in a manner calculated only to weaken the righteous cause. All advisers, of every class, should begin their advice with an explicit admission of present obligations.

3. The plan in question appears to me entirely visionary. There has been no experience among men to sustain it. Indeed, theoretical plans of government, even though supposed to be founded on experience gained in different circumstances, have uniformly and utterly failed. So wise and able a man as Mr. Locke, was totally incompetent, as the experiment proved, to form a government for an American colony. But what sort of a community is to be formed here? Indians of different tribes, speaking different languages, in different states of civilization, are to be crowded together under one government. They have all heretofore lived under the influence of their hereditary customs, improved, in some cases, by commencing civilization; but they are now to be crowded together, under a government unlike any other that ever was seen. Whether Congress is to be employed in digesting a municipal code for these congregated Indians, and in mending it from session to session; or whether the President of the United States is to be the sole legislator; or whether the business is to be delegated to a civil or military prefect, we are not told. What is to be the tenure of land;—what the title to individual property;—what the rules of descent;—what the modes of conveyance;—what the redress for grievances;—these and a thousand other things are entirely unsettled. Indeed, it is no easy matter to settle them. Such a man as Mr. Livingston, may form a code for Louisiana, though it requires uncommon talents to do it. But ten such men as he could not form a code for a heterogeneous mixture of Indians.

If this embarrassment were removed, and a perfect code of aboriginal law were formed, how shall suitable administrators be found? Is it probable that the agents and sub-agents of the United States will unite all the qualifications of Solon and Howard? Would it be strange if some of them were indolent, unskilful, partial, and dissolute? And if the majority were much more intent on the emoluments of office, than on promoting the happiness of the Indians? One of the present Indian agents, a very respectable and intelligent man, assured me, that the plan for the removal of the Indians was altogether chimerical, and if pursued, would end in their destruction. He may be mistaken; but his personal experience in relation to the subject is much greater than that of any person, who has been engaged in forming or recommending the plan.

4. That four south-western tribes are unwilling to remove. They ought not to be confounded with the northern Indians, as they are in very different circumstances. The Cherokees and Choctaws are rapidly improving their condition. The Chickasaws have begun to follow in the same course. These tribes, with the Creeks, are attached to their native soil, and very reluctant to leave it. Of this the evidence is most abundant. No person acquainted with the actual state of things can deny, that the feelings of the great mass of these people, apart from extraneous influence, are decidedly and strongly opposed to a removal. Some of them, when pressed upon the subject, may remain silent. Others, know how little argument avails against power, may faintly answer, that they will go, *if they must, and if a suitable place can be found for them.* At the very moment, when they are saying this, they will add their strong conviction, that no suitable place can be found. In a word, these tribes will not remove, unless by compulsion, or in the apprehension of force to be used hereafter.

5. The Indians assert, that there is not a sufficient quantity of good land, in the contemplated tract, to accommodate half their present numbers; to say nothing of the other tribes to be thrust into their company. Even the agents of the United States, who have been employed with a special view to make the scheme popular, admit that there is a deficiency of wood and water. Without wood for fences and buildings, and for shelter against the furious north-western blasts of winter, the Indians cannot be comfortable. Without running streams, they can never keep live stock; nor could they easily dig wells and cisterns for the use of their families. The vast prairies of the west will ultimately be inhabited.—But it would require all the wealth, the enterprise, and the energy, of Anglo-Americans, to make a prosperous settlement upon them. Nor if the judgment of travellers is to be relied on, will such a settlement be made, till the pressure of population renders it necessary. The most impartial accounts of the country, to the west of Missouri and Arkansas, unite in representing it as a boundless prairie, with narrow strips of forest trees, on the margin of rivers. The good land, including all that could be brought into use by partially civilized men, is stated to be comparatively small.

6. Government cannot fulfil its promises to emigrating Indians. It is incomparably easier to keep intruders from the Cherokees where they now are, than it will be to exclude them from the new country. The present neighbors of the Cherokees, are, to a considerable extent, men of some property, respectable agriculturists, who would not think of any encroachment, if the sentence of the law were pronounced firmly in favor of the occupants of the soil. Stealing from the Indians is by no means so common as it was fifteen years ago. One reason is, that the worst class of white settlers has migrated farther west. They are stated, even now, to hover around the emigrant Creeks, like vultures. It may be laid down as a maxim, that so long as Indians possess any thing, which is an object of cupidity to the whites, they will be exposed to the frauds of interested speculators, or the intrusion of idle and worthless vagrants; and the farther removed the Indians are from the notice of the government, the greater will be their exposure to the arts, or the violence, of selfish and unprincipled men.

Twenty years hence, Texas, whether it shall belong to the United States or not, will have been settled by the descendants of Anglo-Americans. The State of Missouri will then be populous. There will be great roads through the new Indian country, and caravans will be passing and repassing in many directions. The emigrant Indians will be *denationalized*, and will have no common bond of union.—

Will it be possible, in such circumstances to enforce the laws against intruders?

7. If the Indians remove from their native soil, it is not possible that they should receive a satisfactory guaranty of a new country. If a guaranty is professedly made by a compact called a *treaty*, it will be done at the very moment that treaties with Indians are declared not to be binding, and for the very reason that existing treaties are not strong enough to bind the United States. To what confidence would such an engagement be entitled?

It is now pretended that President Washington, and the Senate of 1790, had no power to guaranty to Indians the lands on which they were born, and for which they were then able to contend vigorously at the muzzle of our guns. Who can pledge himself, that it will not be contended, ten years hence, that President Jackson, and the Senate of 1830, had no constitutional power to set apart territory for the permanent residence of the Indians? Will it not then be asked, Where is the clause in the constitution, which authorized the establishment of a new and anomalous government in the heart of North America? The constitution looked forward to the admission of new States into the Union; but does it say any thing about Indian States? Will the men of 1840, or of 1850, be more tender of the reputation of President Jackson, than the men of the present day are of the reputation of President Washington? Will they not say, that the preteped treaty of 1830, (if a treaty should be made,) was an act of sheer usurpation? that it was known to be such at the time, and was never intended to be kept? that every man of sense in the country considered the removal of 1830 to be one of the few steps necessary to the utter extermination of the Indians? that the Indians were avowedly considered as children, and the word *treaty* was used as a plaything to amuse them, and to pacify grown up children among the whites?

If the design is not to be accomplished by a treaty, but by an act of Congress, the question recurs, Whence did Congress derive the constitutional power to make an Indian state, 150 miles long and 100 miles broad, in the heart of this continent? Besides, if Congress has the constitutional power to pass such an act, has it not the power of repealing the act? Has it not also the power of making a new state of whites, encircling this Indian community, and entitled to exercise the same power over the Indians, which the states of Alabama and Mississippi now claim the right of exercising over the four south-western tribes? Will it be said, that the contemplated Indian community will have been first established, and received its guaranty, and that therefore Congress cannot inclose the Indians in a new state? Let it be remembered, that the Creeks and Cherokees received their guaranty about thirty years before the State of Alabama came into existence; and yet that state claims the Indians within its chartered limits, as being under its proper jurisdiction and has already begun to enforce the claim. Let not the government trifle with the word guaranty. If the Indians are removed, let it be said in an open and manly tone, that they are removed because we have the power to remove them, and there is a political reason for doing it; and that they will be removed again, whenever the whites demand their removal, in a style sufficiently clamorous and imperious to make trouble for the government.

8. The constrained migration of 60,000 souls, men, women, and children, most of them in circumstances of deep poverty, must be attended with much suffering.

9. Indians of different tribes, speaking different languages, and all in a state of vexation and discouragement, would live on bad terms with each other, and quarrels would be inevitable.

10. Another removal will soon be necessary. If the emigrants become poor, and are transformed into vagabonds, it will be evidence enough, that no benevolent treatment can save them, and it will be said they may as well be driven beyond the Rocky Mountains at once. If they live comfortably, it will prove that five times as many white people might live comfortably in their places. Twenty-five years hence, there will probably be 4,000,000 of our population west of the Mississippi, and fifty years hence not less than 15,000,000. By that time, the pressure upon the Indians will be much greater from the boundless prairies, which must ultimately be subdued and inhabited, than it would ever have been from the borders of the present Cherokee country.

11. If existing treaties are not observed, the Indians can have no confidence in the United States. They will consider themselves as paupers and mendicants, reduced to that condition by acts of gross oppression, and then taken by the government, and stowed away in a crowded workhouse.

12. The moment a treaty for removal is signed by any tribe of Indians, on the basis of the contemplated plan, that moment such tribe is *denationalized*; for the essence of the plan is, that all the tribes shall come under one government, which is to be administered by whites. There will be no party to complain, even if the pretended treaty should be totally disregarded. A dead and mournful silence will reign; for the Indian communities will have been blotted out forever. Individuals will remain to feel that they are vassals, and to sink unheeded to despondency, despair, and extinction.

But the memory of these transactions will not be forgotten. A bitter roll will be unfolded, on which *Mourning, Lamentation, and Woe to the People of the United States* will be seen written in characters which no eye can refuse to see.

Government has arrived at the bank of the Rubicon. If our rulers now stop, they may save the country from the charge of bad faith. If they proceed, it will be known by all men, that in a plain case, without any plausible plea of necessity, and for very weak and unsatisfactory reasons, the great and boasting Republic of the United States of North America incurred the guilt of violating treaties; and that this guilt was incurred when the subject was fairly before the eyes of the American community, and had attracted more attention than any other public measure since the close of the last war.

In one of the sublimest portions of Divine Revelation, the following words are written:

Cursed be he that removeth his neighbor's landmark: and all the people shall say, Amen.

Cursed be he that maketh the blind to wander out of the way: and all the people shall say, Amen.

Cursed be all that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

Is it possible that our national rulers shall be willing to expose themselves and their country to these curses of Almighty God? Curses uttered to a people, in circumstances not altogether unlike our own? Curses reduced to writing by the inspired lawgiver, for the terror and warning of all nations, and receiving the united and hearty *Amen* of all people, to whom they have been made known?

It is now proposed to remove the landmarks, in every sense;—to disregard territorial boundaries, definitely fixed, and for many years respected;—to disregard a most obvious principle of natural justice, in accordance with which the possessor of property is to hold it, till some one claims it, who has a better right;—to forget the doctrine of the law of nations, that engagements with dependent allies are as rigidly to be observed, as stipulations between communities of equal power and sovereignty;—to shut our ears

to the voice of our own sages of the law, who say, that Indians have a right to retain possession of their land and to use it according to their discretion, antecedently to any positive compacts; and, finally, to dishonor Washington, the Father of his country,—to stultify the Senate of the United States during a period of thirty-seven years,—to burn 150 documents, as yet preserved in the archives of state, under the denomination of treaties with Indians, and to tear out sheets from every volume of our national statute-book and scatter them to the winds.

Nothing of this kind has ever yet been done, certainly not on a large scale, by Anglo-Americans. To us, as a nation, it will be a new thing under the sun. We have never yet acted upon the principle of seizing the lands of peaceable Indians, and compelling them to remove. We have never yet declared treaties with them to be mere waste paper.

Let it be taken for granted, then, that *law will prevail*. "Of law," says the judicious Hooker, in strains which have been admired for their beauty and eloquence ever since they were written,—"*Of law there can be no less acknowledged, than that her seat is the bosom of God; her voice the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels and men, and creatures of what condition soever, each in different sort and order, yet all with uniform consent, admiring her as the mother of their peace and joy.*"

WILLIAM PENN.

SUMMARY.

Britain in advance of the United States.—The Legislature of the British Island of Grenada, has passed an act to allow *free persons of color to sit as jurors*—and the King of England has given his assent to it. The law is, therefore, now in operation.

We understand, says the *Journal of Commerce*, that the report of the Anti-Sabbath Committee, who also officiated as an Anti-Sunday School and Anti-Tract Committee, so far convinced one man of the error of his ways, that he immediately resolved to make a donation of \$100 to the institutions last mentioned.

The American Convention for Promoting the Abolition of Slavery, held recently in Washington, adopted a memorial to Congress respecting the abolition of slavery and the internal slave-trade in the District of Columbia.

The Inauguration of the Rev. Ralph Emerson as Brown Professor of Ecclesiastical History in the Andover Theological Seminary took place on Wednesday the 22d ult.

The Rev. George Washington Blagden, of Brighton, Mass., has received a call, almost simultaneously, from a society in Baltimore, and another from Salem-street Church, in Boston, to settle in the ministry.

The Rev. Andrew Wylie, D. D., was inaugurated at Bloomington, October 29th, as President of the Indiana College. His address on the occasion is published in the *Indiana Journal*.

Spirit of the Pilgrims reviving.—At the late celebration of the landing of the Pilgrims at Plymouth, about three hundred, dined without ardent spirits. This is one step towards restoring the manners and habits of the pilgrim fathers.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

LETTER TO A YOUTH.

ON THE DEITY OF OUR LORD JESUS CHRIST.

Most willingly, my dear friend, do I reply to your request, that I would give you my sentiments upon some of the principal Doctrines of Christianity, and as you named the Deity of our Lord and Saviour, I shall devote this epistle to that important subject.

"The Divinity of our Lord Jesus Christ," says the Rev. James Hervey, "is the most important article of Christianity. It is, if I may so speak, the staple truth of our Bible, and the great foundation which supports the whole structure of our holy religion. It is the root which nourishes all the doctrines of Scripture, and all the hopes of a Christian. Take this away, and the whole institution of Christianity falls at once. When Samson tore away the supporting pillars, the whole roof fell in, and the whole house became a ruinous heap; just so will it be with the Christian Religion, if this grand main article be struck away;—but when His supreme Divinity is believed, then it stamps a grandeur upon His person and example; it puts an infinite value upon His atonement and righteousness, and a glorious perfection upon all that He did and said."

If you examine the sacred Scripture, you will perceive that it ascribes to our Saviour the ATTRIBUTES of the Godhead.

ETERNITY is one of those Attributes peculiar to God, and yet we find it applied to Christ, "Whose goings forth have been from of old from everlasting;" "I was *set up* from everlasting." "The word rendered '*set up*' is, by some, translated *anointed*, and by others '*obtained the dominion*.' It is used in the second Psalm, concerning the Messiah."

The words of the Apostle, are striking, speaking of Melchisedec, he says, that being "*made like unto the Son of God*," he abideth a priest continually—that same glorious Redeemer of whom he speaks, *Heb. xiii. 8*. "Jesus Christ the same, yesterday, and to-day, and for ever."

OMNIPRESENCE is ascribed to Christ, He says of himself "Where two or three are gathered together, *in my name*, there *am I* in the midst of them." "No man hath ascended up into heaven, but He that came down from heaven, even the Son of Man who is in heaven."

OMNISCIENCE is attributed to the Saviour, it is said "He knew all men—he knew what was in man." "I am He that searcheth the hearts and reins." Elsewhere it is said repeatedly, "Jesus knew their thoughts;" He knew the designs of Satan upon Peter, and who would betray him.

Jesus is declared to be OMNIPOTENT, "I am Alpha and Omega, the beginning and the end, saith the Lord, who is, and who was, and who is to come—the Almighty;" "*All power is given*

unto me in heaven and in earth." "The gift of all power," says an excellent writer, "in heaven and in earth, either means, in the sense of our opponents, the gift of an empire to govern, or the gift of ability to govern it. The first alone is impracticable, the last is impossible. The gift of empire without the gift of ability, is the putting of a sceptre into the hand of an infant. The gift of ability is impossible; for the exercise of *ALL power* in heaven and in earth requires an infinity of perfections: the Governor of all worlds must be in all worlds at the same time. He must maintain the order of His empire by a universal, all-pervading action, by an ubiquity proper to God and *incommunicable to creatures*."

We are further confirmed in the Deity of Christ; for the same *names, titles, and works* which are ascribed to the FATHER are also given to the Son. He is called God, "God was manifest in the flesh." *Titus ii. 13*.—"Looking for that blessed hope and the appearance of the Great God even our Saviour Jesus Christ." "This is the true God and Eternal life." He is declared to be the Creator. Preserver of the Universe. *Miracles* were wrought by Him and in His own name. He raised the dead—enlightened the blind—communicated hearing to the deaf—caused the dumb to speak, and the lame to walk. He subdued the power of the tempest—hushed it into peace—appeased the fury of the waves, and produced a death-like stillness. The spectators of this great event acknowledge His power—Him that had been sleeping in the hinder part of the vessel, seemingly unconscious and apparently unconcerned, whilst his disciples are in the greatest trepidation, asleep like a man! Him they see advancing—and, with majestic power and sovereign authority, they hear Him whisper to the winds, and waves, and tempests—peace be still—instantly the waves retire, the tempest is hushed, the wind is still. The spectators, astonished and filled with admiration, exclaim—"What manner of Man is this, that even the winds and the sea obey Him?"

I might proceed, my dear friend, and, from the word of God, exhibit Jesus as receiving *Divine Honors*, *Heb. i. 6*.—As conferring *Forgiveness of sin*, *Matt. ix. 2*.—As the *Object of Faith*, *John xiv. 1*.—*John viii. 24*. and as the *Judge of all men*. I might lead you to His sepulchre, and shew him triumphing over principalities and powers; but what has been said will, I trust, lead you to consider the proofs that abound throughout the Scriptures, to compare them together, and particularly to attend to the different declarations of the Prophets, and examine how far they apply to our Lord and Saviour.

Before I conclude, suffer me to advert to the attestation borne to the Character of Christ as God by John the Baptist; by His disciples and by various others.

The testimony of John is striking—"I saw and bare record that this is the Son of God." The Apostles in their discourses and writings bore the same witness; they preached in His name, repentance and remission of sins through His blood. Indeed if Jesus Christ were not God, it must be admitted, (and I speak with reverence) that His mode of speaking concerning Himself was most *incautious* as well as *obscure*, and that His apostles were culpable in using such language as that which appears in their writings. Read as specimens Col. i. 15, and Heb. i. 3.

Pliny, who was governor of Bithynia, under the Emperor Trajan, A. D. 103. writing to that Emperor, says that the Christians met on a certain day, before it was light, and addressed themselves in a prayer to Christ as to a God. His words are these, "Solent stato die, ante lucem convenire; carmenque CHRISTO, quasi Deo, dicere secum invicem."

Justin Martyr, who flourished A. D. 155, had been a heathen philosopher; after his conversion to Christianity, he published two Apologies in its favor. In one of them he says, "The Pagans tax us with Atheism—if they mean a refusal to worship any God, we disown the charge—The true God, the Father, the Son, and the Spirit, we worship and adore."

The doctrine of our Lord's Deity is important in every part of the Christian system.—It renders, His *atonement* infinitely valuable and efficacious, and His Intercession powerful and availing. Oh how firm is the hope that is built upon Him! how solid the friendship that is formed with Him. Let him have your entire confidence, and seek your joy in Him. May I beg your attention to the subject, and that you will consider me always,

Your most affectionate friend,
Jan. 1830. R. C. W.

MODESTY.

Modesty is the reflection of an ingenuous mind, when a man has committed an action for which he either censures himself, or fancies that he is exposed to the censures of others. A man truly modest is as much so when he is alone as in company; and as subject to a blush in his closet, as when the eyes of multitudes are upon him.—A man without modesty, is lost to all sense of honor and virtue.

OBITUARY.

MISS. M. E. WARNER.

We commend to our youthful readers the following brief and simple Memoir, for their contemplation and example; and as they read from time to time of the peaceful sleep, and the smile even in death of those who leave this world in hope of a better, will they not resolve to "remember now their Creator in the days of their youth," and live and die like them.

To the circle who are immediately interested in this Obituary, an apology is due for its delay—it was marked for insertion, but mislaid, and we supposed until now that it had been published. We take pains to say this, because such memoirs are always gratefully received: if composed with simplicity and brevity: they are a better

comment on the saving and consoling power of religion, than even sermons and precepts, and from finding a readier access to the heart often do good, when they would not.

Died at New Milford, Nov. 20th, MINERVA E. WARNER, aged 18—youngest daughter of Orange and Lucy Warner of New Milford, Conn. In her death one more heaven-born spirit has taken its flight from a world of sorrow to a world of fadeless glory. She was one of those happy youths who in the morning of their days seek for enjoyment beneath a Saviour's cross and in a Saviour's dying love.

During a revival of religion in 1827, the subject of this memoir was deeply awakened to a sense of her situation as a sinner, and found no peace of mind until she had fled for refuge to the sinner's Friend. She became a hopeful subject of renewing grace, and on the first Sabbath in January, 1828, with a number of her young companions, in the holy sanctuary, gave herself away to her Redeemer in an everlasting covenant. Her life since that time has been that of a Christian. She felt the deceitfulness of her own heart, which often led her to distrust her sincerity in her professed attachment to Jesus, but to her friends her evidences were bright, and altho' they mourn that they shall behold her face no more upon the earth, yet they feel that their loss is her unspeakable gain; they confidently believe that she sleeps in Jesus.

As a Christian she was exemplary and devoted,—as a child she was tender and obedient,—as a sister she was affectionate and endearing. She was highly esteemed by a numerous circle of acquaintance who will mourn this loss, and who cannot forget her worth, although she is hid from them in the grave. To a circle of youth's with whom she associated and who have often assembled with her in the house appointed for prayer, she was greatly endeared, she will always live in their memories. But although they mourn that she was taken so soon from their society, yet they have this great consolation that they shall meet her in her heavenly Father's House on high, when the short journey of life with them shall be past, and they too shall be called to lay aside the robes of mortality.

Her death bed was a scene of resignation and patience, and although she retained her reason to the last, yet she was never known to express a desire to be restored to health. She felt that the religion which she had professed in health, was her support in death's trying hour, and that Saviour to whom she had committed the keeping of her soul, would go with her down through the dark valley. Her death was peaceful and calm—even death was robbed of his sting—he came as an angel of mercy—he struck the blow—"the silver cord was broken"—and without a struggle or a groan, she died. Although the cold grave is her resting place, yet we have reason to believe that she is "at rest as on a peaceful bed, at rest in Jesus' faithful arms," and we believe that ere this, she has been acquitted by her Judge, and has now commenced in immortal strains, the everlasting songs of Heaven.

Youthful reader—are you prepared to follow her to the grave, to Judgment and Eternity?

How sweet the scene when virtue dies,
When sinks a righteous soul to rest,
How mildly beam the closing eyes,
How gently heaves the expiring breast.

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies the wave along the shore.

Triumphant smiles the victor's brow,
Fann'd by some angels purple wing,
O grave! where is thy victory now?
Invidious Death! where is thy sting?

A holy quiet reigns around,
A calm which nothing can destroy,
Nought can disturb that peace profound,
Which their unfettered souls enjoy.

It's duty done as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
Sweet is the scene when virtue dies.

Poetry.

For the Religious Intelligencer.

"SHE IS NOT DEAD,—BUT SLEEPETH."

Not dead!—A marble seal is prest
Where her bright glance did part,
A weight is on the pulseless breast,
And ice around the heart.—
Love seeks in vain the balmly kiss,
Blithe Joy the buoyant tread,
Fond Hope the smile.—Yet not for this
Deem thou thy sister dead.

Call'st thou the clay thy sister?—Then
Bid tears in torrents roll,
And rend thy locks like savage men!—
The idol of thy soul
Was but that vestment frail and fair
Which wraps the spirit free,—
Earth, air and water claim their share,
And which will comfort thee?

But the strong mind, whose heaven-born thought,
No earthly chain might bind,
The holy heart divinely fraught
With love to all mankind,
The humble soul whose early trust
Was with its God on high,—
These were thy sister,—who in dust
May sleep,—but cannot die.

H.

LECTURES ON ECCLESIASTICAL HISTORY.

The proposed course of Lectures on Ecclesiastical History by Rev. Dr. Murdock, was commenced on Tuesday evening last by an introductory lecture extremely interesting and instructive. The audience was a highly flattering one in numbers and respectability, but we are persuaded that there are many others of our citizens who do not mean to deny themselves the benefit of these lectures. As the lecturer takes up the order of his regular course on Monday evening next, they will take care, therefore, to supply themselves with tickets before that time. If there are any who are hesitating, for causes that are not *very* weighty, we beg permission to urge them, for reasons which they will best understand after attending one of the lectures, to procure a ticket for the course.

We need say to those, only, who have not heard Dr. Murdock, that his style is, as a historian's and a lecturer's should be, uncommonly perspicuous and simple, capable of being readily understood and remembered. The importance of the subject to every informed and enlightened citizen, and the subjects of each one's knowledge and faith upon which it has a bearing, were considered in the lecture on Tuesday; and after hearing it we feel as if nothing adequate could be said short of repeating it word for word.

In our country, and particularly at this time of active benevolent and religious enterprise, an acquaintance with the history of that Church whose dominion we are endeavoring to extend, is certainly an all important species of knowledge. At a period when all men are called up-

on to act on what they believe, "knowledge is" in a peculiar sense, "power." Ecclesiastical history has been compared to a chart of the past doings of God's word upon earth: how important then in our feeble and fallible efforts to extend farther the knowledge of the Word to have this chart for our guide. Here every individual claims the republican privilege of being his own judge of the wisdom of these projects and these efforts before he will act—he must for himself and from knowledge of his own, pass on their necessity and their feasibility, before he will contribute. It behooves every citizen therefore to furnish himself with the means of acting aright, and go about it with a full sense of his responsibilities. As a consequence of the religious unrestraint in our land—the constitutional freedom to worship God according to the dictates of conscience, it has been said of our countrymen, that "every man is his own theologian." If not according to the "dictates of his own conscience," there is a republican determination to go according to the "dictates of his own will." Though we remember, alas! but little of the good things we are taught, and practice but little of that, the remark can probably be made of the inhabitants of no country with as much propriety as of ours. In this light therefore it is unnecessary to urge how great the importance of the knowledge promised to us in these lectures. In defending against the infidel and the scoffer the doctrines which we believe—in strengthening our own hope and faith in them—in understanding the obligations which they impose on us, and the best way of discharging them—in short, both in disseminating the truths of God's word, and endeavoring to regulate our lives by it, how important to be admitted to a faithful record of the faith and practice of other men and other times, in respect to those same truths.

Tickets can be obtained of the Committee, Messrs. T. DWIGHT and J. L. CROSS.

TRUTH AND FALSEHOOD.

As you value the approbation of heaven, or the shame of the world, cultivate the love of truth. In all your proceedings, be direct and consistent. Ingenuity and candor possess the most powerful charm; they bespeak universal favor, and carry an apology for almost every failing. *The lip of truth shall be established for ever; but a lying tongue is but for a moment.* The path of truth is a plain and safe path; that of falsehood is a perplexing maze. After the first departure from sincerity it is not in your power to stop.

ERRATUM.—In noticing the Installation of the Rev. H. A. Parsons, in our last number, the giving of the right hand of fellowship by the Rev. Mr. Bacon of New Haven, was omitted by mistake.

Letters received at the Office of the Religious Intelligencer during the week ending Jan. 6, 1830.

Dr. A. Morse; Minor Fowler, junr.; Dr. W. Beardsley; Wm. P. Smith; Philip C. Fenn; D. & J. Ames; Lucius W. Leflingwell.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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